Both before and after the introduction of guns, the Tan used spears, lyenga, and bows, ulunja. The spear is a five foot long thrusting spear with metal head and wooden shaft. No shield was used. Bows and arrows are made from the wood of the bow or pinddingala tree. The string is made of rattan. A double-bulbed bow called ulunja ma ulunan was sometimes used, but, I believe, originally came from the Asiyunja. The arrows, ngumbu, have a metal arrow-head, and were often poisoned with lambe. 221

Hunting. The same weapons are used in hunting: the gun, the spear, and the bow and arrow. Smaller bows and arrows made with bamboos or reed shaft are also employed for shooting birds; one of the arrows has a blunt wooden head and serves to stun the bird. 224 227

From the Asiyunja, the Tan learned the use of a harpoon for spearing the bijuyuta ema. The harpoon is a heavy spear-head of iron about eighteen inches long, attached to a rope and float. From the Asiyunja, also, was learned the use of the falling block with spear for killing tapirs. [177]

Elephants are caught in stalked pits, and the larger antelopes are similarly trapped in pits with the sides sloping towards towards the bottom, so that as the animal falls lower and lower with exhaustion, it is eventually suffocated. 224

Small birds are driven by dogs into nets set for long distances in the forest, and then speared or shot. Traps are also set for these smaller antelope and for many other small animals, rodents, etc. Birds are shot or trapped. Bird-lime is also employed. It is prepared [171] from the juices of a number of trees by pounding the vegetable matter in water; the sticky mass so made is applied to sticks or poles. The sticks are placed near drinking places so that the birds alighting to take water become entangled. The poles are affixed to trees so that they appear to be the topmost boughs; this the native does, recognising the common habit of birds to sit on the very top of trees. The strength of the bird-lime is made according to the size of the bird he wishes to catch. 223

Fishing. I am not sure how far the Tan is a natural fisherman. Not long ago he used only a many-pronged spear to catch his fish. Since then, he has acquired from the Asiyunja the knowledge of making fish-traps and nets, and of using the fish poison. When the Tan came to live and intermarry among the Asiyunja, there was one practice of the latter which they would not adopt and which caused a good deal of ill-feeling. A Mang'anja man coming home after fishing always used to prepare the fish and, having some ready to cook, he cooked others for his wife, bringing her water at the same time to wash her hands. After eating her own fish, she cooked the rest for her husband. A Tan would never cook for his wife. 226 [178 568]

Traps. The following is a list of some of the traps I have found in use among the Tan. The sketches will serve to explain their mechanisms better than a lengthy description. Some are very ingeniously made, and merit much similar traps made in other parts of the world. 224

1. *Lukunji lwa kimondo*, a trap for the mouse-rat (PT. XIX, fig. 1).

2. *Lukunji lwa mbindi*, a trap for sharp-toothed gnawing animals, as called from

224 *ndindi*, a joint (of bamboo) which slides down the string sent to the noose so that the upward natural moment bites or grows through the string (Pl. IV, fig. 5; Pl. XXI, fig. 8).

5. *Lukungi* has *mulimale* or *shikuwa*, a trap for water-rats (Pl. XX, fig. 7).

6. *Lukungi* has *ngundu*, a trap for the partridge (Pl. XX, fig. 8).

223 7. *Chijumba cha tjuni*, "the house for birds," also used to trap small animals (Pl. XX, fig. 9).

8. *Lukungi* has *kalowi*, a trap for the neck (of guinea fowl) (Pl. XX, fig. 6).

9. *Lukungi* has *shilikumo*, a trap for the tread (of the guinea-fowl); *ku-lumba* to put the foot down, to tread. The string square is about 9 × 6 inches (Pl. XXI, fig. 6).

10. *Likowa*, a trap made of split bamboo. A bird going to pick up the grain is caught by the head when the trap is released by the string which the trapper pulls (Pl. XXI, fig. 5).

11. *Lowa kwa tjuni ne ngwa*, a bird-trap made of netting on a hinged frame-work, operated by a string (Pl. XXI, fig. 4).

[24] 12. *Likwa*, a falling stone trap for mice. Rats are said to pull off the trap with their tails and are never caught (Pl. XXI, fig. 1).

12a. The same trap set for catching birds (Pl. XXI, fig. 2).

13. *Mukalaye: Cikala* = hanging bowl), a noose for small birds, set on trees (Pl. XX, fig. 1).

[25] 13. *Pwel tikwa* use a very simple constructure consisting of two grains of maize threaded on one end of a piece of string some six inches long, at the other end of which is attached a leaf folded up into the form of a cone. The leaf, retained by the maize, swallows the two grains and the attached string, so that the cone is drawn over its head; it is then helpless and is easily picked up by the bird, who has only to pull on the string to remove the leaf.

224 13. *Chijuwamba*, a hollow cylinder of wood with noose activated by a wooden spring, for catching rats (Pl. XXI, fig. 3).

14. *Chiyata*, a similar trap made of bark, for mice.

15. *Likwa*: a pliated bamboo cone into which a rat forces its head to get at the bait, but finds, when it tries to withdraw, that it is caught by sharpened pieces of bamboo projecting backwards into the cone (Pl. XX, fig. 4).

227 16. *Mkwanyi*, a fish-trap of the same design, from the Anyanja (Pl. XX, fig. 5).

[17] 17. *Mwipa*, a fish-trap on the lobster-pot principle, often set in gaps in a fence built across a stream, copied from the Anyanja trap called *nsomo* (Pl. XXI, fig. 7).

18. *Nfini*, also I think from the Anyanja, consists of a long basket-work, entrapping-like arrangement which is slipped down over a swarm of small fish; the hand is introduced through an aperture in one side and the fish removed (Pl. XXI, fig. 6).

Trapping and catching of animals is pursued with great glee by small boys. They make many of the traps, particularly the two kinds of kilau, *ahipuka*, *ahipueko*, *ahimoa*, *ilamoa*, and *ngau*. *Kilau* is set in rat-runs and the rats are driven into them (Pl. XX, fig. 4). Digging out rats is a favorite amusement for the boys and brings meat to the pot. May is the best month for this sport. They are adepts at recognizing burrows which have rats inside. Digging is commenced at one entry to the rat-warren, the escape holes being closed with tufts of grass. As they get nearer the rat chambers, they avoid the earth and so know when they are quite close to the rats. A bunch of grass is then put in this hole, lighted, and kept aglow by blowing on it. One of the rats will try to bolt and is knocked on the head. His head is then squashed to kill him effectually, and the skin of the tail of the first rat is always pulled off for luck, "so that they may catch many." They will try to guess how many there are going to be, "ten and ten and five and two!" Each rat when caught is hooked under some earth, so that the hawks will not swoop down and carry it off. When they have finished one warren, one of the party is appointed to carry all the rats. He ties a string round his waist, and the rats are slipped underneath it and so secured. They then go on to another; the carrier will bear the whole catch for the day and may, before they have finished, have several strings of rats round his body, one above the other.

Digging out crabs, *ko-kopa ngaio*, is another favorite amusement for children; (*ko-kopa* is to dig up anything like sand which makes a squelching sound). Crabs are never eaten with fern, but always with sweets, the grain beaten, "crabs and brown-bread!"

Youths and girls fish with a rod, line, wire hook, and worm, *ko-kopuga uwaka*, to pull up fish. They also catch fish, using the fish poison, *wiwia*. Birds are killed with a bow and a blunt-pointed wooden arrow.

A small boy, seeing a girl or a younger boy with a crib of maize and wanting it himself, will say, "Let me make a path to the roast!" He will then remove, say a couple of cobs of maize grains for himself, much to the interest of the owner, or "Let me make *ilimiko*" (*ilimiko* is a shovel hand on the scale), or "Let me make the crab's eyes!" when two ordinary grains are left, surrounded by a simple ring of other grains, as the girl's portion.

Children are taught a little saying about their fingers which reminds one of the "This little pig went to market" of one's infancy. Starting with the little finger, they say:

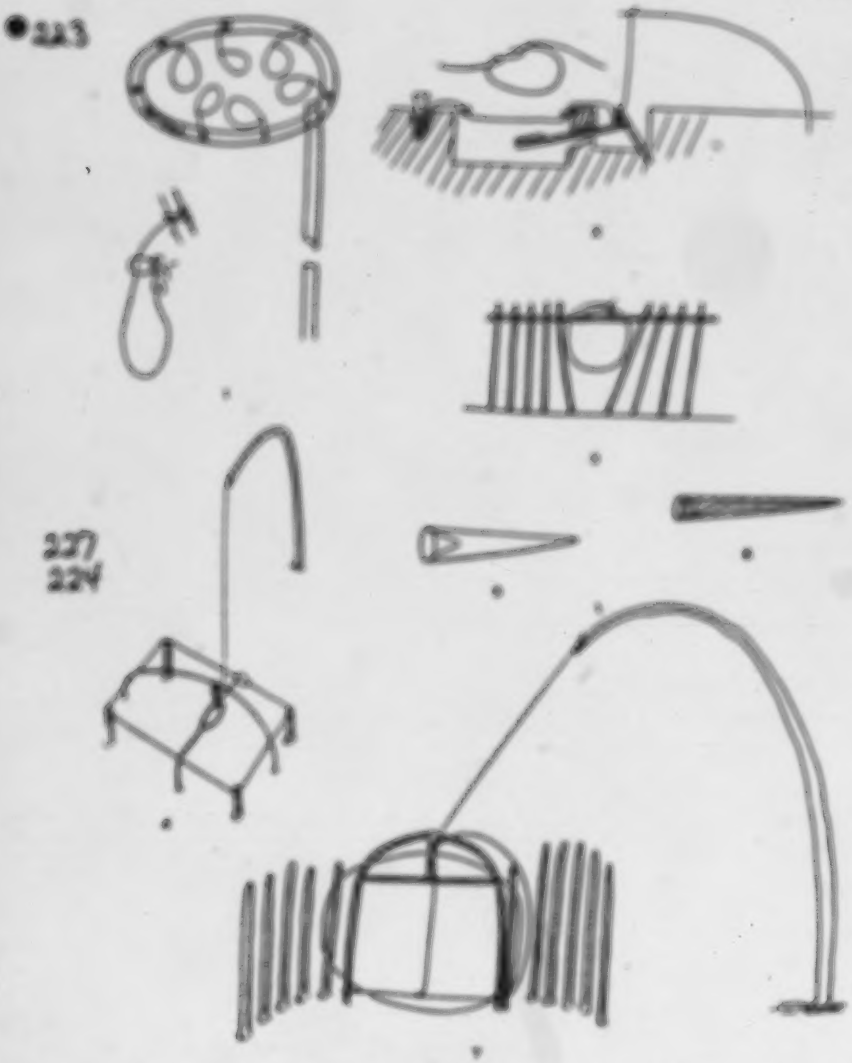
"*Aiuku kaupuiku kaupuiku!*"
"This little one (is) the one which cannot draw water!"

Pointing to the ring finger,

"*Kaukakapau ngaupuiku!*"
"This little one's brother (is) the one that picks the nuts!"

To the middle finger,

"*Ngaupuiku nuuku nuuku!*"
"(The brother of) the one that picks the nuts (is) the one who fetches nuts!"



[End Plate 20]

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A, A, A, Plates with warm color tones; B, C, Plates in neutrals; D, E, Plates in blues; F, Plate with miscellaneous tones.

[End Plate 21]